

## LESSON FOUR

## GEMATRIA

Gematria is a branch of the Literal Kabbalah which is numerical in form. The word Gematria itself is a metathesis of the Greek word Grammateia which has a contemporary meaning of Secretariat. For many years it has been used for indepth analysis of many sacred Hebrew texts by learned Rabbis and by those who study the Hermetic tradition. Its basis consists of the numerical value of each letter of the Hebrew alphabet (and any other alphabet that has a numerical value) which is used to give a value of any particular word. By use of a Hebrew Lexicon one can then uncover other words of the same numeration whose meaning throws light on the hidden meaning of those words which have the same numerical value.

One example of this is the Hebrew word ADNI ( $1+4+50+10=65$ ) meaning 'My Lord'. Turning to the Lexicon we find a word of similar value HLL ( $5+30+30=65$ ) which means 'shone, gloried, praised' - a clear elaboration. There is also HYKL ( $5+10+20+30=65$ ) meaning the 'Palace' which describes yet another aspect of the nature of ADNI. By looking at the word 'Unity' which is AChD ( $1+8+4=13$ ) one finds that other words of the same value are AHBH ( $1+5+2+5=13$ ) meaning 'love', and GHH ( $3+5+5=13$ ) meaning 'raised up' which hints at the exalted nature of unity as well as love.

You will find that with five of the Hebrew letters there are

two sets of values present. One is for the ordinary letter and the other is for when any of these are the final letter at the end of a word. As an example, take the word ChKM 'to be wise', which could be either  $8+20+40=68$  or  $8+20+600=628$ , taking into account the final numeration. Most often the former is used to gain a general interpretation while the latter for pinpointing more specific meanings. So for ChKM in search of the general or even passive, one can take the word ChLL ( $8+30+30=65$ ) meaning 'emptiness' (undistorted, uncluttered) and for something more particular or active the word BRKVTh ( $2+200+20+6+400=628$ ) turns up to explain something of the divine process therein, with a meaning of 'blessing'.

When using Gematria an important thing to consider is whether the words being utilised do relate. By referring to a Hebrew Lexicon or texts such as the Sepher Sephiroth, one will find that the majority of words of the same value are in context with the original word chosen, it must also be pointed out that there may be some words that do not fit, and in these instances intuition plays an important part by combining with the science of numerology to produce a desired effect. Do not be at all surprised to find opposites in words of the same numerical value, in some instances they can be applied to the extreme aspect of the original word examined. In Gematria, one will find that to uncover the broadest and truest meaning of a word it is necessary to blend both the positive and the negative aspects to formulate a concept of the total meaning.

A breakdown of the value of a word can be utilised when that number is a double digit figure or more. For example: ADNI =65,  $6+5=11$ , which turns up words such as DHB ( $4+5+2=11$ ) meaning 'gold', ChBA (11) 'to conceal', GCh (11) 'to erupt or burst forth', etc; all of which show aspects of the Adonais nature. Such reduction provides clarification at a more fundamental level; a further breakdown of 11,  $1+1=2$  implies 'wisdom and duality' which are even more fundamental aspects of the nature of the word.

Possibly the best period of Hebrew writings to work on is the Old Testament, and a lexicon of this period will help greatly though it must be remembered that a lexicon provides words and roots only, and not the numerical values which the student will have to work out, or purchase some of the existing literature in this field. It must be remembered though that in Gematria not only words but the Hebrew root meanings as well are to be used as more often than not they provide more information on the word than the word itself. If you examine many of the biblical names and break them down into their root form one can uncover a wealth of information not previously suspected. Take for example the name of the Archangel Auriel (AVRYAL) from which the root words ARV 'to see, behold' and YAL 'to will or be willful' can be derived. These meanings suggest dual aspects of opening up to the light and the way of aspiration, here linked directly to the divine light.

If we wish to use Gematria to relate to the 10 Sephiroth of

the Kabbalah we would have the following:

1. Kether (KTHR =  $20+400+200$ ) = 620
2. Chokmah (ChKMh =  $8+20+40+5$ ) = 73
3. Binah (BYNH =  $2+10+50+5$ ) = 67
4. Chesed (ChSD =  $8+60+4$ ) = 72
5. Geburah (GBVRH =  $3+2+6+200+5$ ) = 216
6. Tiphareth (ThPARTh =  $400+80+1+200+400$ ) = 1081
7. Netzach (NTzCh =  $50+90+8$ ) = 148
8. Hod (HVD =  $5+6+4$ ) = 15
9. Yesod (YSVD =  $10+60+6+4$ ) = 80
10. Malkuth (MLKVTh =  $40+30+20+6+400$ ) = 496

Though there may not appear to be many direct relative associations at this level, a little searching will always yield something of value. Take Kether as an example which has a value of 620 and compare it with another Hebrew word such as ShAaRYM (in this instance the final numeration is discounted) which means 'The Doors', clearly referring to an entrance point, the way in or out. Further, if 620 is reduced to a single digit -  $6+2+0=8$ , words such as AHB 'love' and DD 'breasts' can be derived and these are two associations that show Kether in a matriarchial way. This is an energy that gives love and nurtures itself (and others) through the devotional mode of existence. Another example is Chokmah; other words of the similar numerical value have meanings such as to trust, shelter in, feast, and positive retribution. 73 reduces to 1, generally relating to its being an entirety, an emanation from Kether the Crown.

Another method which can be used is to multiply the number of the word, i.e. with Netzach:  $1 \times 4 \times 8 = 32$ , which yields associations such as 'glory' and 'mind'. Such a method relates more to the expanded meaning of a word, but still in a general sense.

Another point of importance in gematria lies in the use of discrimination. Take the Hebrew word 'lily' as an example; ShVShNTh, which equates to 1056. Since there are very few words of this value, we resort to  $1+0+5+6=12$ , which aligns with other words meaning 'longed for', 'departed', etc. This alludes to the lily which represents those who have gone and are missed (hence the lily as the flower of funerals). A further breakdown, of 12 to 3, provides only a very general meaning.

Gematria works well on sentences and groups of words, to show this are the following biblical examples. Working with the numeration of "Lo! three men stood by him" (Gen xviii,2) it can be revealed that these were Michael, Gabriel and Raphael, the sentence having the same value as "These are Michael, Gabriel and Raphael". Thus:

Lo! three men stood by him

H Sv L Sh H N H V

$5 + 300 + 30 + 300 + 5 + 50 + 5 + 6 = 701$

These are Michael

L A K Y M V L A

30 + 1 + 20 + 10 + 40 + 6 + 30 + 1

Gabriel

L A Y R B G

30 + 1 + 10 + 200 + 2 + 3

and Raphael

L A P R V

+ 30 + 1 + 80 + 200 + 6 = 701

[Bear in mind that Hebrew is written right to left as with the sentences here quoted. However, throughout this lecture all of the words written on their own (i.e. not within a sentence or phrase) will be from left to right.]

Another good example can be given with Exodus Chapter xiv, verse 19, which reads thus:

of Elohim	Angel	And the
M(F)YHCAH(=651)	K(F)ALM(=571)	AaSYV(=146)
Israel	the camp of	which went before
LARShY(=541)	HNChM(=103)	YNFL(=170)

went behind them	removed and
M(F)HYRChAM(=864)	K(F)LYV(=546)

of cloud	Pillar	and the
N(F)NAaH(=825)	CVMAa(=120)	AaSYV(=146)

behind them	and stood	removed from before them
M(F)HYRChAM(=864)	DMAaYV(=130)	M(F)HYNFM(=785)

There are of course numerous methods (as previously described) for analysing and interpreting writings such as this, but to really open it up, there is the technique whereby each word is replaced by another of the same value, thereby creating a whole new sentence. This, as with single words, would still have a direct parallel with the first sentence, the whole process based very firmly on numerical association. In addition, words of the same value are not always to be found, but it is quite feasible to replace it with two words, i.e. for MARVTh (647) - 'lights', one could utilise PSG (143) - 'make distinct', and ShDR (504) - 'arrange into order'.

Working from the above verse, the following is one possible derivation:

(reading right to left)

pronounce solemnly

balance

The first gate

M(F)AN(=651)

ALQThM(=571)

AMQ ABB(=146)

sharp + secure

Oblation

the Wand

BRD + HLSh(=541)

HChNM(=103)

LQM(=170)

Sun + Moon

a Watchman

ShMSh + ChRYV(=864)

RMVSh(+546)

Master shelter, trust in + returning, positive retribution

LAaK(=120)

HSCh + LMG(=146)

blessings + leap forth

arrange together + an assembly

ThVKRB + QNZ(=785)

M(F)S + HTzAa(=825)

rainbow + extend

repeat

ThShQ + HTN(=864)

LPK(=130)

This could be read as "The first gate unto balance was pronounced solemnly with the wand and oblation, sharp but secure; with a Watchman bidding the Sun and Moon, to shelter and trust in, always returning and with positive retribution. Herein the Master arranged together an assembly, to leap forth with blessings to repeat and extend as a rainbow".

To further clarify, one may take the total of all these numbers (6463), and by the use of theosophical reduction and multiplication, construct a further sentence therefore deriving THBL (432) 'a mixture of two kinds', KD(24) 'propel forth', ChVH(19) 'manifest', ChB(10) 'a hidden place', plus the total of these numbers reduced HZH(17) 'dreams'. This provides such an explanation as "A mixture of two kinds, propelled forth to manifest from a hidden place in dreams (or visions)".

Remember that in all of Gematria the greatest key lies in discrimination, recognising the underlying thread.

In Gematria there is a method of utilisation that was popular among the adepts of the Golden Dawn which was called theosophic addition. Earlier in this lesson it was pointed out how a double number can be reduced to a single digit to further expand on its meaning. Theosophic addition follows a reverse direction, the number involved added with all the numbers preceding it, from 1 upwards. This yields a larger key number to work with, though generally this form of addition is only used in areas where low number values are involved. To work with larger numbers there is a means known as theosophic multiplication, where the value of a word or sentence is multiplied out, i.e. MANBN (a lover) = 53,  $5 \times 3 = 15$  which yields 'overflowing, abounding, pride, exaltation etc'. Theosophic reduction can be applied to the results of both these methods to further expand on the general meaning involved.

A list of numbers from 1 to 30 showing their values as rendered by theosophic addition is given below:

1 = 1	16 = 136
2 = 3	17 = 153
3 = 6	18 = 171
4 = 10	19 = 190
5 = 15	20 = 210
6 = 21	21 = 231
7 = 28	22 = 253
8 = 36	23 = 276
9 = 45	24 = 300
10 = 55	25 = 325
11 = 66	26 = 351
12 = 78	27 = 378
13 = 91	28 = 406
14 = 105	29 = 435
15 = 120	30 = 465

The Sephiroth can be worked with in a similar manner, i.e.

Kether	= 1
Chokmah	= 1+2 = 3
Binah	= 1+2+3 = 6
Chesed	= 1+2+3+4 = 10
Geburah	= 1+2+3+4+5 = 15
Tiphareth	= 1+2+3+4+5+6 = 21
Netzach	= 1+2+3+4+5+6+7 = 28

$$\text{Hod} = 1+2+3+4+5+6+7+8 = 36$$

$$\text{Yesod} = 1+2+3+4+5+6+7+8+9 = 45$$

$$\text{Malkuth} = 1+2+3+4+5+6+7+8+9+10 = 55$$

The sum of these totals equals 220, the numeration of AaNO, meaning 'surround, encompass' and BChYR 'the Elect'. There are many other possibilities inherent in working with the values of the Sephiroth, experimentation and discriminative analysis yields much which is ordinarily hidden from view.

A few more examples follow, using the three methods of theosophical addition, multiplication and reduction.

By reduction the number of Kether (KThR =  $20+400+200$ )=620, produces 8, suggesting the Splendour of Hod. Further, addition applied to 8 turns up 36, one association is 'perhaps, possibly' from the word LV intimating the potential yet not manifested state of Kether. Taking this one more step,  $3+6 = 9$ , hinting at Kether's Foundation aspect (Yesod); and with 9 added to 1 (essential number of Kether) the wholeness of the esoteric concept of returning to the source is described. Multiplication of 620 leaves us with 12, describing as an expanded aspect of Kether the Universal form, as in the Sphere of the Zodiac. 12 can also represent another type of expansion in  $1 \times 2 = 2$ ,  $1+2 = 3$ ,  $2 \times 2 = 4$ ,  $2+3 = 5$ , etc., alluding to the unfolding of the Sephiroth.

Tiphareth, the sixth Sephira which is central to the Tree, has a word value of 1081, that reduces to 10. Hence on the

fundamental side of Tiphareth we have it described as a point midway between 10 and 1; the equipoised manifestation. Complementing this line of analysis is the number derived from 10 by addition, 55. This, when rendered into two single digits (5 and 5) emphasises the mid-point. There is also NGB ( $50+3+2 = 55$ ) which represents 'noon, mid-day' - a reference to its solar nature as well. Working on 1081 Theosophical Multiplication would normally only give us 8. To go beyond this there is an occasionally used method which combines the 1 and 0 as 10. So from that would result  $10 \times 8 \times 1 = 80$ , the numerical value of words such as KS meaning 'Throne' (see Ex. xxii, 16), and VAaD which is translated as 'Union'. When analysing through this method, it can be helpful to bear in mind the relationship between the 1st and 10th Sephiroth.

Mathematical considerations provide for another direction to work with, taking into account the nature of any particular number and its cross-relations. Any prime number, such as 13, 41, or 107, suggest an indivisible wholeness or similar. Very appropriate considering such words as ChGL(41) 'to go round in a circle', and BYTzH(107) 'an egg'. Any number divisible by 2 could be interpreted in light of positive and negative, paternal and maternal archetypes. A good example is 114, providing among others, YQD meaning 'to burn'. Half of 114 is 57 where we find DNG 'soft, like wax', thereby illustrating active and passive stages of combustion. The value of 57 (MZBCh) which means 'Altar'. Combine this with YQD and it alludes to aspects of the male and female.

A similar concept can be applied to those word values divisible by 3, only in this case the relating is through any particular triad concept or Trinity archetype. For example, the word ABVS 'a manager, stable',  $= 69$ ,  $69 \div 3 = 23$ , giving us ChDVH meaning 'joy', and ChYH meaning 'strong in living'. This well describes the joy of the Mother (Binah) and Father (Chokmah) in the birth of their son Jesus (Tiphareth) and his strength of life.

The same process is applicable as far as one wished to up through the number scale, though this may be impractical beyond double digits.

Numerical patterns are another key in Gematria, with numbers such as 64, 88, 81 and 147 containing sequences allowing a more developed interpretation of the words involved. 88 for instance suggests 11/22/33/44/55/66/77/88, yielding:

ChKLL(88) 'to inherit'

GCh(11) 'erupt or burst forth'

ZVVG(22) 'state of puberty'

GL(33) 'spring, fountain'

YLD(44) 'to breed, procreate'

HYM(55) 'swell, heave'

NBZBH(66) 'gift or reward'

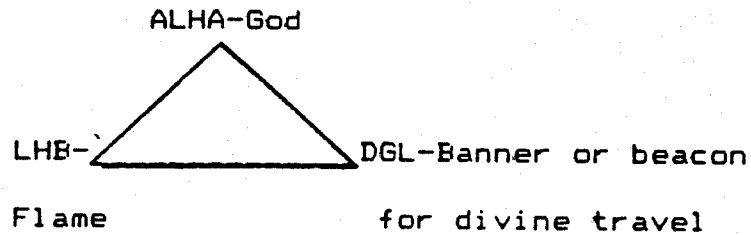
AaZ(77) 'strength, vigour'

Relating to this there is NChL 'to inherit'

ChKLL also amounts to 88, 'redness, sparkling', both words describing through this sequence the cycle from being born to giving birth and beyond, but from two different perspectives.

64 is a very versatile number, suggesting with any word of that kind of value much diversity in meaning. 147 provides an example of another kind of pattern, i.e.  $1+3 = 4+3 = 7$  etc... This more suggests an expansive flow of ideas, possibly utilising triad concepts in analysis, or recognising in the words meaning an indication of steady growth or movement. 81 is a product of  $3 \times 3 \times 3 \times 3$ , as well as  $9 \times 9$ , intimating ideas of balance in the pairs or double pairs of numbers composing it. Notions of authoritative power and universality are also derived adding much to words such as KSA 'throne', and ALYM 'Gods'. Keep in mind that any process or sequence which works one way can work the other. For instance: 24 can be built up by 3, 6, 12, or to 48, 96, 192 etc., and this enlarges on the meaning of a word.

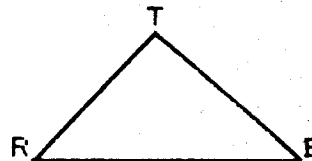
Geometric forms are another area of consideration such as linking up word meanings through the triangle, square, circle, or even cube and other three dimensional forms. One example lies in grouping three words of the same value around the points of an equilateral triangle thus:



Reading clockwise from the apex, this could be interpreted as "God issuing as a beacon for the divine traveller the flame"; reading anticlockwise there arises "the light of God is the flame which illuminates the divine way". Transposing ALHA and DGL renders a further interpretation of "to travel along the way to God, seek the beacon of divine flame". Further to this is the adding of the three word values,  $37+37+37 = 111$ , and picking up on what ideas that presents.

Another process lies in placing a three lettered (or even six lettered) word equally around the points of a triangle, i.e. with the word TBR(211) meaning 'elevated part of country':

First we have TB 'relate well to, be compassionate', then BR 'pure', and thirdly TR 'order, consistency', all speaking well of the significance of such places to spiritual aspirants in eastern lands.



Also yielding from this are RT 'tremble, excessively even', and RB 'contend, strive', suggesting the conflict within the earth which caused such elevation.

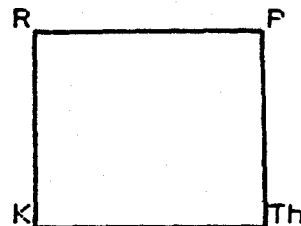
Much the same ideas can be used in working with the square or rectangle, but with an even greater possible diversity. Take the word PRKTh, which means 'Veil of the Holy'. Apart from what may be found in other words formed (i.e. KPR 'cover over'), we may take the value of the word

700 and divide it amongst the

four sides or angles of the

square. This yields 175, the

number of TzPH 'overspread'



suggesting four layers composing

this veil; the doubling of these four numbers leaves  $2 \times 300$ , hence the words QR 'emanate', and AaRL 'superfluous' are a few more descriptive keys. With the sides at 175, the length from one to the opposing angle is 247, the numeration of ZMR 'to prune useless branches'. This can be related to the hexagram formed when the triangles created by that line are placed on top of one another. The hexagram is a prime symbol/tool for contact with the actual universe, and hence assisting in uncovering the Way.

The circle as a tool in Gematria explains largely in terms of the whole, or the position of something within that. Using the word ZHB(14) 'gold', as an example, we take 14 as the radius, and find the circumference to be 88. Apart from other ideas to be derived from that number, it is the value of NChL 'seething, burning', explaining the nature of gold as an expression of the Sun. Working in reverse one could look into the word APYLH(126) 'darkness'; the radius of a circle with such a circumference

being 20, also the number of TATA 'deep hole', or 'the creating one'. Similar ideas can be used with the diameter, or even angles within the circle.

With Greek alphabetically having a similar structure to Hebrew we have been using, it is quite possible to utilise Gematria with it in much the same way, or even cross the two languages in some instances. As an example: in Gk. AGGELIA(53) 'message', and in Hebrew NBA(53) 'prophecy'.

Utilising such a technique can be very useful in verifying versions of various texts, where (for example) with different translations of the bible misunderstanding of a word or arrangement of a sentence has easily knocked out the subtlety of meaning therein.

Finally, in working with the broad spectrum of techniques which Gematria contains, it can be very handy to construct various numerical tables for use, such as the list of numbers from theosophical addition given earlier. One possibility is to gradually assemble a dictionary of numbers, relating to each what it breaks down, adds or multiplies to, also whether it is a prime number or divisible by 3, 4, 5 etc... Enjoy yourself!



## LESSON FIVE

## NOTARIQON

Notariqon is the second of three primary methods of the Literal Kabbalah covered here. Its origins are expressed well enough in the root of the word, which is the Latin "notarius", meaning shorthand writer. It is a method comprised of two basic forms, which are the exact opposite to each other. The idea is to take a word and form a sentence from it utilising each letter as the first in each word of that sentence. The opposing form consists simply of taking the first letter from each word in a sentence and from these letters constructing a word which is interpreted as a key synthesis of the sentence meaning, or the container of a mystery to be unravelled. It is easy to see how these two techniques back on to each other, one being the means of access to the other.

Here are some examples of Hirachyb (the Hebrew word HRCyB - 'to expand'), largely derived from McGregor Mathers' excellent introduction to the 'Qabalah Unveiled'. Starting with BRAShYTh (Berashith, the first word of Genesis) every letter of it is made the initial of a word, and so we obtain BRAShYTh RAH ALHYM SHYQBLV YShRAL ThVRH, read as "Berashith, Rahi Elohim Sheyequebelo Israel Torah"; In English: "In the beginning Elohim saw that Israel would accept the Law."

In this connection some more very interesting specimens of

Notariqon are formed from this same word BRAShYTh, as given by Solomon Meir Ben Moses, a Jewish Kabbalist who embraced the Christian faith in 1665 and took the name of Prosper Rugere. These all have a Christian tendency and by their means Prosper Rugere converted another Jew, who had previously been bitterly opposed to Christianity. The first is BN RVCh AB ShLVShThM YChD ThMYM - "Ben, Ruach, AB, Shaloshethem Yechad Thaubodo", translated as "The Son, the spirit, the Father, ye shall equally worship their Trinity". Next, BKVRy RASHVNY ASHR ShMV YShVO ThOBVDV - "Bekori Rashuni Asher Shamo Yeshuah Thaubodo", translated as "Ye shall worship my first-born, My first, Whose name is Jesus. Thirdly, BBVA RBN ASHR ShMV YShVO ThOBVDV - "Beboa Rabban Asher Shamo Yeshuah Thaubodo", translated as "When the Master shall come Whose Name is Jesus ye shall worship". Fourthly, BThVLH RAVYH ABChR ShThLD YShVO ThAShRVH - "Bethulh Raviha Abachar Shethaled Yeshuah Thashroah", translated as "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed. And fifthly, BOVGTh RTzPYM ASThThR ShGVPy YShVO ThAKLV - "Beaugoth RatzePhim Asattar Shegopi Yeshuah Thakelo", and translated as "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body". The Kabbalistic importance of these sentences as bearing on the doctrines of Christianity can hardly be over-rated.

In working with more of a Kabbalistic theme given below are two more examples of what can be derived from BRAShYTh, followed by more examples derived from other words.

BL RVCh ASHYN ShChR YM ThBL - "Bel Ruach Ashin Shacher Im Thebal", translated as "The Lord with Spirit laid foundations for the daybreak to come upon the Sea and greet the World". BRAM RChM AVR ShThYYM YLVDH ThVDAaH - "Bram Rachim Avar Shathyim Ilavidah Thavidoh", translated as "Created he them a Womb of Light in Two for the birth of consciousness."

Turning to the title of the 6th Sephira ThPARTH, or Tiphareth, we have: ThChYYH PAaM ALYM RBH ThChVLH - "Thachiih Pom Alim Ribah Thichavilah", which is "In this Rebirth the heart-beat tunes to the Gods, thus grow great in the time of coming into force". A second example of Tiphareth turns from a micro-cosmic to more macrocosmic domain as in: ThVKYVTh PZ ASVK RYNH ThAaLVMH - "Hevakivath Paz Asivak Rinah Tholivamah", which is "All inner nature is Gold, a Cup abounding with the music of Mysteries".

We move now to the Hebrew word for the Pillars which is AaMDVM, or Omadivem. Some possible derivations are: AaRYGH MBVKH DMY VSTh MThNGD - "Origah Mabvikah Demy Vasith Methinaged", meaning "A yearning from confusion found rest in a regulator of all contrary". Secondly there is AaRB MQVH DRK VDAVTh MAZNYM - "Orb Miqevah Derek Vedavith Mazniym", which equates with "The Mixture from the Fountain of Living Waters know the Path by the certainty of balance". A third example of AaMDVM is AaSHRTh MRKZ DVMY VMThQBL MQBYL - "Oshirath Merkez Divemi vemithqabal Miqebil", which is "In a group of Ten the centre knew quietness with both Active and Passive".

We shall now examine the possibilities of this method in exploring a numeral. In this instance we will choose the number seven which in Hebrew is ShBAaH (Shiboh). Shiboh is often spelt without an 'H' but we shall include this letter in our example to facilitate a full expansion of meaning. Firstly, ShGYA BRASHyTh AaVNH HMVTzYA - "Shigya Berashith Ovenah Hemvatzya", translated as "These exalted in the Beginning of the seasons of the Bringing Forth One". The second example is ShBAaThYYM BRAM AaVMQ HShLYM - "Shibothiim Bram Ovamiq Hashalim", which is "Sevenfold He created them unto profound depth and in perfection".

Proceeding on to another area of the Old Testament we will examine Exodus, Ch XIV Verse 20. The English translation of this verse is "And it came between the Camp of Egypt and the Camp of Israel; and there was the Cloud and the darkness, yet gave it light by night, and the one came not near the other all night". It has been considered that with Hebrew text or writing, the first word of its first sentence (sometimes the sentence itself) is the title thereof, by virtue of its descriptive capacity. A clear instance of this is BRASHyTh of the Old Testament. The first word of the above verse, VYBA (Vibah), which is translated as "And it came" expands to: VGVMR YYChVDYVTh BLAaM ALHYM - "Vagivimar Yichevedivath Blom Elohim", which is "And so, on to the end exclusiveness made a stranger of Elohim"; a second example is VBKN YHVH BMH AVPN - "Vibakin Yehovah Bimah Avipen", which is "Accordingly Yehovah formed the cloud for the Way"; and thirdly, VAaD YRD BRA ALVHY - "Vod Irad Bra Alvihy", or "An

Assembling came down and created within the Divine".

These examples should be quite satisfactory in indicating the essential process in Hirachyb, again these are only really practical in partnership with clear discrimination. Meditation on the results such as those above is also invaluable in yielding inner content which adds refinement to your technique.

Using the BQYTzR (from the Hebrew Beqitzar meaning "to abridge") method of Notariqon on ChKMA NSThRH - "Chokmah Nesethrah" which means "the secret wisdom", take the initials of these two words, Ch and N we form the word ChN - "Chen" meaning "Grace". The same method can also apply with HRY ARRT - "Heri Ararat" or "The Mountain of Ararat". The two first letters of these words make up HA - "Hah" which is "Behold!". Clearly not all sentences or phrases reduced in this way yield actual words, one possible way of tackling this is to reverse or rearrange the letters derived. An example of this is RVCh ALHYM - "Ruach Elohim", "the Spirit of God". There is no such word as RA in Hebrew, but AR (Ar) exists with the meaning of "Light", or as a root word "to flow". Also: MShVSh KL HARTz - "Meshavesh Kel Haretz", which means "the joy of the whole Earth". From this one can formulate the word MKH (Mikah) though its meaning (a beating, striking) is more of an example of an antithesis turning up. A rearrangement of the letters gets around this and provides KMH - "Kemeh" which translates as "Warm, friendly, heat".

Another instance of a phrase reduced to contain its own

description is QVL ShVPR - "Qivel Shaviper", "the Voice of the Trumpet", it's two initial letters spelling QSh - "Qesh" meaning "gather together". The various names of God have many underlying meanings. Taking the following sentence as an example: AChD RASH AChDVThV RASH YYHVDVThV ThMVRThV AChD - "Achad Rash Achadivathev Rash Yihavadivathiv Themavirithav Achad" which is "One is His Beginning; One is His Individuality; His Permutation One". This yields from the initial letter of each word ARARYTA - "Ararita", one of the principle names of the Divine One.

Another variation within Beqitzar lies in using the letter ending each word to construct a new word, or using the middle letter of the words. Further combinations of the first, last, or middle letter can be assembled with the only proviso being that one is consistent in whatever pattern is used to choose and arrange the letters. Consider these examples:

VYAMR ALHYM - "Vyamar Elohim", "And God said" (Gen.I,3.); the final letters spell RM - "Rem" or "High, Lofty". HR TVB - "Har Tiveb", which means "Goodly Mountain" (Ex.III,25.) is rendered RB "Rab" - "to strive". Working with middle letters, we have from SBA DSBYn - "Siba Dasbin", which is "The Ancient among the ancient", the word BB - "Beb", meaning "a vein". From ShFTh ShQR - "Shepeth Shiqar", meaning "the lip of the liar" comes PQ - "Paq", a word meaning "stumbling block".

With phrases containing evenly lettered words, the solution is simply to make use of the two nearest the centre. Using

ShBAaTh YMYM - "Sheboth Imim", which is "the seventh day", we derive BAaMY, though it is not a word in itself, as AaM BY - "Om Bih", it translates as "by bringing together attend to self", relating well to aspects of the sabbath. When combining several letters from each word, such as ChBLY LYDH - "Chebeli Lidah" meaning "the pangs of childbirth", from which we take the first and last letters and assemble the word LChYH - "Lechyh", translated as "strong unto living".

To complete this section on the Beqitzar method of Notariqon, we will return to Verse 20 of the 14th Chapter of Exodus. Working from its Hebrew form: VYBA BYN MChNH MTzRYM VBYN MChNH YShRAL; VYHY HAaNN VHChTzK, VYAR ATyHLYLH, VLAYQRB ZH ALYZH BLYHLYLH - we can derive, using the basic technique of extracting first letters: V B M M V M Y V H V V A V Z A B.

The first sentence of the Verse reads: "And it came between the camp of Egypt and the camp of Israel; its initials (of the first seven words) provide us with MV MBVYM - "Mev Mebavim", translated as "the very staging...". The second sentence is: "and there was the Cloud and the darkness", the letters derived being VHV. These rearranged produce HVV - "Hivav", which is "for the linking together". The third sentence is "yet it gave light by night", the accompanying initials being V and A. Here we have the word AV - "Av", which is "either with" (sometimes also meaning "desire"). The last sentence is: "and the one came not near the other all night", its letters are VZAB. There are two possible interpretations of these, the first is ZB AB - "Zeb Avi",

which is Hebrew for "flow or", and the second is AB ZV - "Ab Ziv", translated as "The Father or this".

Joining these derivatives together yields "The very staging for the linking together either with the flow or...", or alternatively "The very staging for the linking together either with the Father or this". Both are equally valid, depending on how they are read; they are also clearly unfinished in keeping with the verse itself not containing the whole picture. For further clarification you could either utilise other methods mentioned, such as working out a complementary sentence from the middle or last letters, or obtain from a good Hebrew Bible the accompanying verses, and experiment with them. You may also like to experiment with VYAMR ALHYM YHY AVR, translated as "And the Gods said, let there be Light".